## RELIGIOUS INTELLIGENCE

Ministerial Movements-Chat by the Way.

Sunday School Convention and Camp Meeting.

PROGRAMME OF SERVICES.

"Abraham the Pilgrim" and "The Last Night of harzar" are subjects that Rev. William Lloyd will ader to-day at Washington Square Methodist Epis-

W. M. Dunnell will officiate and preach to-day as usual. Rev. C. P. McCarthy will give "The Solution of Sufering" this morning and "The Cure of Moral and Physial Maladier" in the evening in the University chapel.
"The Harvest and the Vintage; or, the Judgment
egun" is the startling theme that Bishop Snow will
access this afternoon in the Medical College hall.

At the Free Tabernacle Methodist Episcopal church this evening the Rev. John Johns will present "The Vision of Holy Waters by Ezokiet." At Plimpton Hall the Fifth Universalist Society will

hold services this morning.

Dr. Paddock, of Philadelphia, will preach this morn ing in the church of the noly Trinity; Rev. W. Hump-stone will give a Bible reading in the afternoon, and in the evening Rev. S. H. Tyng, Jr., will preach in the Gospel Tent on Thirty-fourth street near Sixth ave-

Dr. J. B. Flagg will minister to Christ's church, Protestant Episcopal, this morning and evening.
"A Weil of Living Water" will be opened in the sharch of Our Saviour this morning, and "A Short Study of Nobleness" be indulged in this evening by

Dr. W. J. Tucker, of Madison avenue Presbyterian church, will speak in Association Hall this evening.
In the First Reformed Episcopal church the Rov. W.
T. Sabino will preach this morning and evening.

Dr. Armitage will speak about "God's Plantation" his morning, and about "The Great Trumpet" this weining in the Fifth avenue Baptist church. "Christian Progress" and "Opportunity" will be onsidered to-day by Rev. Mr. Rowell in the Free Bap-

Rev. J. A. Seitz this morning and Rev. R. H. Pullman this evening, at eight, will occupy the pulpit of the Harlem Universalist church.

"Love for the Church" will be encouraged in the Eighteenth street Methodist Episcopal church this morning, and "The First Martyr" will be called up this

evening by Rev. W. F. Hatfield. Rev. J. D. Herr will occupy the pulpit of the Central

Saptist church to-day.

In the Madison avenue Reformed church this morning the Rev. Dr. T. Vermilyea will preach and adminst the communion.

In the Church of the Strangers this morning the

Rev. Dr. Deems will speak about "The Call of Mat-This morning and afternoon, at the usual hours, the

Rev. S. M. Hamilton will preach in the Scotch Presby Rev. Edward Love will preach morning and evening

in the Stanton Street Baptist church.

Rev. W. B. Merritt will preach this morning and

evening in the Sixth avenue Reformed church. Divine services at the usual hours to-day in St. Thomas' Protestant Episcopal church.

Ignatius' Protestant Episcopal church.
Dr. George L. Hunt, of Mystic River, Conn., will preach morning and evening at the Tabernacie Baptist

Divine service in Thirty-fourth street Retormed

hurch at the usual hours to-day, conducted by Rev Carlos Martyn.
Dr. N. A. Roed will preach this morning and evening

in Fifty-third street Saptist church.

The Rev. Father Bjerring will conduct service in

English this morning in the Greek chapel.

Dr. McGlynn will preach at the dedication of the Church of the Sacred Heart this morning. The Rev. M. J. O'Farrell, of St. Peter's church, will lecture in

observance of this devotion will be furthered to-day by a sermon on the object of the festival, to be delivered The Ninth ward union praise meeting will be held in Dr. Burchard's church, West Thirteenth street, this

Phis will probably be the closing service of the season. Fo-morrow evening a meeting will be held in Rev. Mr. ciation of Christian workers to carry the meetings on during the summer if possible.

The first anniversary of the dedication of the 111th street Methodist Episcopal church will take place to-day. Preaching services morning, afternoon and

morning, in the Church of St. Alphoneus, South Fifth avenue, at five o'clock. There will be a procession after the solemn high mass and again at the closing on

"The Hopeless Lamentation" will be set up in the lixteenth street Baptist church this evening by the At Spring street Presbyterian church this morning

the Rev. A. H. Moment will traverse "The Road from The fresh variety in true religion and the dead monotony in superstition will receive a few polishing

touches this morning from Rev. W. R. Alyn, of the Church of the Messiah, who thereafter takes nis va-

Dr. Joseph Wild, of Elm place Congregational church, will preach in Leffert's Park, Brooklyn, this Rev. Charles E. Harris, in Allen street Methodist

Episcopal church, this evening, will deliver the third in his series of sermons to Israelites on "The Claims of Jesus Christ as the Jews' Messiah." In the Church of the New Jerusalem the

Chauncey Giles will, this morning, explain "The Meaning of the Holy City, New Jerusalem, described in Services at the usual hours to-day in the Church of

the Holy Apostles, conducted by Rov. B. E. Backus. Rev. George H. Hepworth will speak in the Church of the Disciples this morning on "Laying Up Treasures in Heaven," and in the ovening on "God With Us Just

CHAT BY THE WAY There is very little use in preaching unless you can

put your sermons into practice.
"Fire low" was the advice of Cromwell to his soldiers. The elergyman's target should be the heart, not the head. If you fire heart-high you bring the congregaion to their knees, and if you aim head high you are likely to miss altogether.

It will never do for a surgeon to cut in a de

place with a trembling knile. Neither will it do for a minister to faiter when he is telling a truth the people

en ought to get filled up on Sunday and then scatter the good they have learned all through the week. We should not be of those who hang their religion and their Sunday garments on the same peg, but rather of

With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky have and wrangling mart,
Plying their task with buster feet,
Because their souls a huly strain repeat.
You can never argue with a man after you have

knocked him down. You may overcome him by good temper, but you will fail to convince him by calling but it must cut smoothly like a sharp knife, not tear like a saw. Love draws a man to you, but hate makes

During the summer solstice short sermons are in great demand. The people have so much sympathy for the ciercy that they are exceedingly anxious not to syerwork them. Besides, it is pretty nearly as bard to listen as it is to preach, when the mercury ambistemsly climits the ninoties. Don't leave your "amona" at home, but put them in anywhere after the first Popularity and brevity are synonyms

to the Celestinia. Somebody satirically asks if a great many of our American Bibles might not just as well be printed in Chinese.

Dr. Taimage, whose pulpit elecution is somewhat highly seasoned with rhetorical expressions which would turn the hatr of a sensitive man gray in twentyfour hours, laisly described to a delighted audience, which cheered and applauded him, the way in which a man "can go to hell at a 2:40 gait." Brooklyn boasts of the only genuine pulpit sensationalism which this

country affords.

The Christian Register, a Unitarian paper, has received an underground telegram of the most startling character. After making fun, in a way peculiarly its own, of the popular theology, it affirms that "Hell is closed for repairs." That paper seems to be the only authority on the subject, and is, perhaps, more favored than others in having a personal friend at that court. These people who call themselves liberals seem to be a class that insist on your inahenable right to think just as they do, while to differ with them is evidence of insanity or expections folly.

insanity or ogregious folly.

The annual conferences of that eccentric people The annual conference of that coordine people called Adventists occur this mosth. They are looking forward to the immediate confingration of the world, and an experiment in cremation which will not even leave an ash behind. And yet they are willing to speculate in real estate, and give as a reason that if they have misinterpreted Scripture they might as well take advantage of the hard times as other people. It is pretty hard, after all, to divorce a man's mind, however religious he may be, from the simple facts of a specie

The Dunkers, a religious sect that practices about nence and mortification and other simple virtues, have been congratulating thomselves over their success in point of numeers and property. They have not abstained from a very lucrative business, and are not particularly mortified at the result of their labors It is very amusing to see certain bodies of Christians, who profess to despise all worldly possessions, making shrewd bargains and saving a penny for the rainy day. We are tearfully and wonderfully made, indeed.

There seems to be a surplus of ministers. The Methodists lately refused to receive caudidates, as the ground.

dists lately refused to receive candidates, on the ground, as a worldly man would say, that the market is over-stocked already and the article is a drug. The Presbyterians lately proclaimed that a very large proportiof its ministers are out of pulpits and can't get in.
Indeed, a vacant pulpit resembles a stray fly on a trout
stream in June; every fish within a dozen rods jumps half out of water in its auxiety to get it. At the sar time a large number of our important churches are without ministers. As Mr. Choate once said to a company of law students, "Gentlemen, the pit may be crowded, but there's always room on the stage for any one who has the ability to get there."

One of the Baptist papers says that Dr. Fulton has a peculiar faculty of drawing fire on himself all the time. No harm can come of it, however, since he lives so much under water.

Boston has for months been making a pitcous appea

for the preservation of the Old South. The great fire spared it, but now it is to be torn down. Boston takes great delight in revolutionary relies, but it worships its pocketbook also. We Americans find it hard to care anything about the things of yesterday. The mighty o-day and the mighty dollar are the only things which we have implicit faith.

The Presbyterian Association of Edinburgh have had meeting in behalf of what is called "the purity of public worship." Their object is to banish all instrunental music from the churches. The organ is looked upon as a fatal heresy, and Dr. Talmago's cornet player is only worthy to be burned at the stake. These people regard Moody and Sankey's tune-book as an invasion of the sanctity of public worship. Such bymns as "Nearer, My God, to Thee" and "Rock of Ages" only as "Nearer, My God, to Thee" and "Rock of Ages" only tend to lead the mind in wrong paths. Just think of a church with straight pew-backs, with no carpet on the floor, no cushions, no organ, no choir, but a sermon that soars into nineteenthly and ends with in conclu-sion, lastly and finally—three separate steps of fifteen minutes each to let the congregation down easily! After all this the minister complains that the young people don't go to church and that half the older ones wouldn't go if they dared to stay at home. It is resarkable that such a cheerful view of religion should

not be more attractive.

The Methodists have made a terrible raid on tol At first it was thought well to pleage new candidates not to use the weed, but some one questioned the pro-priety of compelling a presiding elder to forego his favorite pipe in order to show the ovils of smoking to a young man. To do it with his pipe in his mouth wou be clearly ridiculous, and to lay aside the pipe for the time necessary to deliver the pledge was too great a sacrifice. So the whole matter was tabled, and Methodsm can smoke for twelve months more.

The various evil tendencies of the times see have been concentrated and symbolized in a child lately born with two laces. In the olden times there fore and so protect himself from enumies in the rear while he advanced. But in these later and less poetical days to be double faced means to wear an expreis cross-examining you, and another and perfectly satisfied expression when the last committeeman has gone to the lunatic asylum in despair. On the whole, it is not much of a compliment to the nineteenth century that the logical result of its dealings should be a race of two-faced children.

The human cranium has always been a mystery. The human cranium has always been a mystery. The thickness or thianess is supposed to be the indication of brains or no brains. Where, then, is the secret hiding place of that tinted brother's intellectual faculties who, on crossing a field during a thunder storm, and being hit by a bolt from the clouds, quietly put his hand on a tender spot on his head and romarked, "That's the third time I've been hit today; I think that's about enough?" Poor lightning! We have almost a throb of pity for its defeat; but this is lost in admiration of that human skull that can abis lost in admiration of that human skull that can absorb a whole thunder shower and simply feel the gentle titriations of a galvanic battery.

An effort is on foot to compel Spiritualists to take out a license before giving their exhibitions. This is out a heense before giving their exhibitions. This is equivalent to saying to those who are dead and decently buried that they have had their chance in this world and ought not to come back without paying hand-somely for the privilege. What a frightfully restless people they are on the other side! There doesn't seem be anything for anybody to do, or else they become terribly avaricious, for they are ready by day or night to show their faces at \$5 a half hour. If the description which Spiritualists give of the other world be true they ought to be made to take out a license to tell the story, and everybody who dies ought to be paid for going over Jordan. A more undesirable locality can-not well be imagined. Think of Daniel Webster tipping a chair and Henry Clay thumping on its leg, and Dante sitting, invisible under the table and pinch-ing the sitter's beg or tugging at his waistcoat, and all to prove that the soul is immortal! The old song, "I want to be an angel and with the angels dwell," expresess the wish of very lew people indeed if this nonsense is true, and those few are to be found only in the incurable corner of a madhouse. By all means make the Spiritualists take out a license, like any other

The religious papers are handling the blography of George Sand with a delicacy of touch that is very suggestive. Too many church people have read her in-teresting novels to make a wholesale denunciation expedient, and besides, if she is roundly berated it will insure the sale of a new and larger edition of her works. It will never do to keep still and it will never do to say anything; so the quandary is complete. All these columns of criticism must be written in such a this delicate subject.

A CONNECTICUT CHURCH FESTIVAL ONE HUNDRED AND FIFTY TEARS OF PEACE

AND PROSPERITY OF THE WILTON CONGRE-GATIONAL CHURCH-HOW THE PILORIMS

The sprient and honorable town of Wilton, Conn.

has a Congregational church which was founded 150 years ago, and on Toursday, 22d inst, the church peo ple and the inhabitants of the town celebrated the ple and the inhabitants of the town celebrated the event in a becoming manner. People from near and remote parts of the State were present, and the old church was literally transformed, for the time being, into a bower of roses to receive them. Prominent above the pulpit appeared the figures 1726—1876, wrought in natural flowers. Hon. Charles Jones, of New York city, who fosters pleasant associations of Winon, acted as president of the day. Rev. S. J. M. Merwin delivered the address of welcome and Rev. James W. Hubbell, of New Haven, responded. The

church from the time of its organization, narrating the atruggles of the fathers, their adversities and triumphs, was given by Rev. S. G. Willard, of Colchester. Cona. Among other selections, the choir sang "The Pilgrim Fathers," words by Mrs. Hemans, set to quaint and very ancient music. Rev. J. G. Davenport, of Bridgeport, recited a poem. Then came the Doxology—tune, "Old Handred," fully 1,000 voices joining. Next in order was the collation, prepared by the ladies and served in a tent adjoining the church. Addresses by elergymen, consisting mostly of reminiscences of the church and people, followed. As an appropriate consusion, a hymn, by Elizabeth Stuart Phelps, author of "The Gates Ajar," written in honor of this auniversary, was sung:—

God of the centuries! who art The Home of every homeless heart, The Wisdom to our feelishness. The Rest of all our weariness.

We are too dull to understand The gentle pressure of Thy hand; Too blind to see (or cold to try) The light of love within Thine eye. Lost children in the mystery That darkens 'twixt our souls and Thee, We join our trembling hands and cry. "Show Thyself to us, or we die!" In the dim thicket called Thy Church, We grope for Thee, Of to our search Be growing Light. White weak we roam, Be Strength, be Hope, be Leve and Home! We bless the gloom in which Thou art, We hear the beatings of Thy hears, Across the shadow tortuous Oh, God! we know it beats for us. Ot clasp us to it! hold us there: Till some ylad day the dawn breaks fair. Till on the sweet far plains it fall and truth for one is Truth for all.

SUNDAY SCHOOL CONFERENCE AND CAMP MEETING.

CAMP MEETING.

To-day a Sunday School Conference will be opened in the Presbyterian camp ground at Sea Grove, near Cape May, N. J., with a sermon in the morning by Dr. Herrick Johnson, of Auburn Seminary. In the evening Dr. Thomas Murphy, of Philadelphia, will discuss "The Church and the School." The Conference will sit for one week; and Drs. Henson, Randolph, Newton, Dickey, Breed, Nevin, of Philadelphia; Doems, Crosby, and Frank Beard, the artist, of this city; Drs. Duryea and Taimage, of Brooklyn: Dr. Withrow, of Indianapand Talmage, of Brooklyn; Dr. Withrow, of Indianap-polis, lately called to Park street church, Boston, and Drs. Wiswell, Dulles, Allen and other ctergymen and a number of aminent laymen of New York, Philadelphia and other cities will take part in the proceedings. Among the topies to be discussed in the Conference are:—"The Bible and Personal Character;" "What Sunday School Workers May Learn from "eachers;" "The Pastor with the Chlidren and the Superintendent with the Young Converts:" "The Bible and Teaching of the Bible." Messrs. Sherwin and Johnson will give theoretical and practical instruction for July and August will be richly illustrated and expounded.

The fraternal camp meeting at Round Lake began on the 22d and will continue until July 2. The Round Lake camp meeting has become famous as the pro-moter of Methodist unity; not organic unity or any other human patent, but the unity of the Spirit in the bond of peace of a great body of Christians who trace a spiritual lineage to John Wessey. The essential unity of all our flocks, says the Methodist, is a truth dear enough and strong enough to give large signifi-cance to the occasions on which we rally around it. The method pursued at Round Lake is the only possible one—not to talk about fraternity, but to practise it. The preaching of men from Canada and the Gulf, from England and India; the praying together of

from England and India; the praying together of citizens of many States and twenty branches of one Church; the social and Christian atmosphere where all are united in a common effort to build up Christis kingdom and many other things beside conspire to soiten the sense of differences and to strengthen the ties of a common brotherhood.

Bishop Janes will be present as long and as often as the health of Mrs. Janes will permit, and bishops and cuninent ministers and taymen from South and North, from Canada and Europe will also be present to take part. The Centennial, which is drawing so many from the camp meetings north toward Philadolphia, has an influence on this, but the time of holding the camp meeting has been placed earlier than usual to meet this draft in part and to give delegates to the General Conference an opportunity to enjoy the gathering before they return to their homes. The Round Lake meetings are the eloquent preface of a rich volume of union, fraternity and salvation to be issued by the Methodism of the near future.

RELIGIOUS TESTS IN CIVIL COURTS. TO THE EDITOR OF THE HERALD:-

A case was recently reported in the HERALD in which it appeared that a question was asked a witness touching his religious belief, with the view of disqualifying

Remembering the scientific developments of free thought, the rapidly increasing number of its ad herents, and the growth and progress of liberalistic tendencies, this question becomes not only interesting but very important. It not only affects atheists, free-thinkers and scientists generally, but that very large class of religious people who have given up the old heresy of a future state of punishment, and it i s likely at no very distant day to cause great trouble. In this State it is sufficient to believe that punishment exbelieves that punishment visits us in this world only. But even this would prevent Darwin, Spencer, Huxley and their followers from being competent wit nesses. And yet no one would be foolish would be unlikely to testify to the truth or less likely to testify to the truth than the most orthodox of belevers. The question arises whether a law dispensing with the formality of an oath and punishing the giving of false testimony in the same manner as perjury is punished now would not be equally as effective and even better than the one existing at present, as well as more in consonance with our form of government. In aimost every case involying a question of fact, where A. asserts and B. denics, one or the other must evidently falsify. Agair, as a rule, a man who is prepared to testify faisely is not going to be restrained by an oath; and, leaving sentiment aside, the fact is that the lear of punishment and disgrace here is more potent than the lear of hereafter, as overything that is present must be to everything that is remote. The natural tendency of man is toward the truth and the good. Were it otherwise cry.lized existence would be impossible. As Greenleaf says "the disposition to believe may be termed instructive." The fact that a man is bold enough to give expression to his sincere convictions when they are contrary to all received notions, and more likely to bring odium than praise upon him, should be in uself proof of his honesty. The law has gradually treed itself from old rules which her quired one to take a very low estimate of human nature, and it is time this last shackle was broken. How can a religious man say that the nature which he believes to be the work of the All Good is bad?

It seems strange to hear questions of religion diseven better than the one existing at present, as well as

bad?

It seems strange to hear questions of religion discussed in the courts of a country which is supposed not to recognize such a thing; and it is still a very grave question whether a law which deprives one of the important right of being a witness, because of his belief upon the question of religion, is not directly opposed to the words and the spirit of the United States constitution.

WALDORF H. PHILLIPS,

No. 161 Broadway.

MACHINERY OF METHODISM. GENERAL AND OTHER CONFERENCES. TO THE EDITOR OF THE HERALD:-

The General Conference of the Methodist Episcopal Church, lately in session in Baltimore, is the highest judicatory of the Church and its only legislative or law-making body. No department of the Church can act only as authorized by the General Conference. This body is composed of delegates from each of the annual conferences, the bishops and agents and other officials of the Church, and meets every four years. The ba preside aiternately. All things connected with the interest of the Methodist Episcopal Church are proper subjects of legislation. The bishops are made and unmade. The powers and duties of presiding clders and preachers are defined. Quarterly district and annual conferences are subject to this body, as well as book agents, secretaries of benevolent societies and editors. The journals of the annual conferences are rigidly examined and approved or condemned. New annual conferences are made and their boundaries defined. Even the law decisions of the bishops must receive the sanction of this body or they are null and void—in short, the voice of this body is the voice of the Church in all of its departments. The first General Conference met in Baltimore in 1792. Conference has met in different places every four years since. At first all the preachers of the Church were members of this Conference; but as their numbers increased the annual conferences elected delegates on a numerical basis fixed by the General Conerence. The preachers had it all their own way in this body until the session of 1872 when by a direct vote laymen were admitted to its councils.

ANNUAL CONFERENCES. in Philadelphia July 14, 1773, by direction of Mr. Wes-ley. It was composed of ten preachers—the same number as were present at the first Wesleyan Confer-

Church in 1773. Until 1792 the Annual Conference was composed of all the preachers belonging to the denom-ination; but since that period it has been composed of composed of all the preachers belonging to the denomination; but since that period it has been composed of preachers within a given district. There are about ninety annual conferences, embracing the territory of the United States, with an average of about 150 ministers to each Conference. These meet annually and are presided over by one of the bishops. At those gatherings the private character and official conduct of each preacher pass formally in review. Persons are admitted and ordained as members of the body and as ministers of the gospet, and are laid aside quietly, cometimes against their own will, or are expelled or suspended as circumstances require. Much interest gathers about the "stationing" of the preachers by the hishops. This is done at the Annual Conference, at the close of whose session the appointments, or in many cases the disappointments, are "read out" in open conference. Men often realize a sensation as if pierced with a belief when their names are announced for places where they are averse to going and did not expect to be sent. The places sometimes rebel also against taking certain preachers. The Bishop always prefaces the reading of the appointments with an address designed to prepare the minds of the "dear brethren" for disappointment, and hinting very strongly that the forthcoming announcements being the voice of the Church must be the voice of God. Whether the other mode of preachers putting themselves into the ecclesiastical market and waiting for a customer is preferable to episcopal supervision is a question yet unsettled. There is much more friction in the annual conferences of the Methodus Church on this point than formerly, and the oplinon is quite prevalent that the General Conference will soon give the bishops carte biascale in respect to the time that a preacher may remain in any one appointment. The legal limit now is three years, the optional either one, two or three. More than half of all the preachers in the connection change pastorates every year.

may remain in any one appointment. The legal limit now is three years, the optional either one, two or three. More than half of all the preachers in the connection change pastorates every year.

District Compenence within an annual conference is divided into a given number of districts, watched over by sub-bishops, styled presiding eiders. A district conference is held twice a year. Those gatherings comprise the pastors and ordained ministers, local preachers, exberters, and one district steward from each local church. The work of the District Conference is the promotion of Sunday schools, missions and Church matters generally within the bounds of the district. Local preachers are licensed by the Conference and are responsible to it for their Christian character and conduct. Exhorters also—a class of once useful men now fast becoming defunct—are here made and unmade. This District Conference is an experiment in Methodism, authorized, as it was, four years ago by the General Conference. It was left optional with the quarterly conferences to accept or reject it, and very tew have adopted it. The same experiment subtantially was tried in 1820, and after successive miliers was repealed by the General Conference of 1838.

QUARTERLY CONFERENCES.

These are held every three months in connection with each local church in crites, and with two or more churches in country places. It is held by the appointment of the preacher or preachers and all the official members of the church or churches. The business of this Conference is designated by the General Conference and is printed in the "Discipline." Expelled members of the church may appeal to the Quarterly Conference; but no member of the Methodist Episcopal founds can be expelled except for cause affecting his or her moral character, and after he or she has had due notice of the charges and a full opportunity to be heard before the committee of the church appointed for that purpose by the pastor or preacher in charge. But a church member so the church has preachers and a

matured for the temporal and spritual interest of the Church.

In all this machinery there is very little friction, as the duties of each officer of the Church, as well as the business of the various conferences, are minutely defined and had down in a little book called the "Discipline," as directed by the General Conference. Indeed, the business of the General Conference is to take up the machinery of Methodism and adjust it to the changing circumstances of experience. Hence the laws of the Methodist Church are not like those of the Medes and Persuans, that changed not. They are changed more or less every quadrennium, and the "Discipline" which records these laws is reprinted at the close of each General Conference. To that great organizer and founder, John Wesley, the Church is indebted for the plan on which all its operations are based.

C. C. GOSS, 97 Variek street.

TO THE EDITOR OF THE HERALD :-Worcester, in his dictionary, says theism is "a be-lief in the existence of a God; opposed to atheism. The words deism and theism are, strictly speaking, perhaps synonymous; but it is to be generally observed that the former is used in a bad and the latter in a good sense. Custom has appropriated the term deist to the enemies of revelation, and of Christianity in particular; while the word theist is considered ap plicable to all who believe in one God."

Probably all Christians, in one sense at least, believ in one God; but a portion believe in three self-existent ersons in one God; though even they assume to still consider even that conception to be a belief in one God. I do not intend to open the endiess discussion of the mystery of the Trinity; but, having recently discovered and mission of Christ, at variance with both Tripitarian and Socimian or Unitarian doctrines, and which are, I think, clearly borne out by the asacred record, I ask space to copy a little therefrom in your liberal journal. Assuming, therefore, as this author does, that Jesus Christ was more than "mere man," and that he was not the sell-existent God, the question arises, "Who say ye that I am," Answer, "The only begotten Son of God, the only begotten of the Father." Our author says that to affirm that Josus Christ is personally the self-existent God, and at the same time truly the Son of God, is precisely the same contradiction that it would be to affirm that Josus Christ is personally the self-existent God, and at the same time truly the Son of God, is precisely the same contradiction that it would be to affirm that Josus Christ is truly the Son of God is so obvieus in its natural import and so plannly scriptural that many may suppose it requires neither explanation nor proof. Yet such is the state of things in the Christian world that both explanation and proof are necessary. For although there is no one point in which Christians are more universally agreed than in calling Christ the Son of God, there is scarcely anything about which they are more divided than that of the Intended import of those terms. But aimd the variety of opinions which have been formed on the subject, the natural import of the words has been pretty uniformly rejected, and almost every other possible meaning has been affixed to them, in preference to that which the terms naturally excite. Indeed, it seems to have been generally taken for granted that it is impossible with God to have a Son. For instance, Athanasians appear to have acribed to Him in the Scriptures, they have set if from being the Son of God, in the natural sense of the terms, that He is the very self-existent God; yea, the very God of whom the Scriptures declare that He is the Son. Other denominations, taking for granted the same principle, have pronounced the saviour to be a mere creature, more or less dignified or endowed rian and Socinian or Unitarian doctrines, and which

FRANKLIN AND WHITEFIELD.

PRACTICAL VERSUS THEORETICAL BELIGION. An American gentleman, travelling in Europe, found great evangelist going the rounds of the French press and translated and sent it to a friend in this city. It ts a pure and simple expression of faith in man as well as in God, and is withal a gentle reproach to the great preacher, who, it is to be presumed, like his class, generally makes much of man's relations to God and little or nothing of his relation to his fellow. In this centennial year of our national existence this letter of Franklin to Whitefield will bear repetition for the very excellent lessons which it inculcates and suggests. The kindness alluded to in the letter as done by the philozopher to the preacher was that Franklin had re-lieved Whitefield in a paralytic stroke by the application of electricity. The document, it will be remembered, in 123 years old. It is as follows:-PRANKLIN'S LETTER.

PRIABLIN'S LETTER.

PHILADRIPHIA, Jone 6, 1763.

Sin—I received your kind letter of the 2d inst., and am glad to hear that you increase in strength. I hope you will continue menting antil you recover your iorner health and firmness. Let me know whether you still use the cold bath and what effect it has. As to the kindness you mention, I was it could have been of greater service to you. But if it had, the only thanks I should desire is that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go fround, for mankind are all of a family. For my own part, when I am employed in serving others I do not look upon myself as conferring favors, but as paying debts.

In my travels, and since my settlement, I have received much kindness from men, to whem I shall never have any opportunity of making the less direct return, and numberless mercies from ited, who is infinitely above being benefited by our services. Those hundnesses from men I can, therefore, only return on their follow men, and I can only show my gratitute for those mercies from

God by a readiness to help His other children and my For I don't think that thanks and compl

God by a readiness to help His other children and my brethren.

For I don't think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator. You will see in this, my notion of good works, that I am far freun expecting to merit heaven by them. By heaven, we understand a state of happiness infinite in degree and eternat in duration. I can do nothing to merit study rewards.

He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demand, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed, imperiest pleasures we enjoy in this world are rather from God's goodness than our merit! How much more such happiness of heaven! For my part I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it, but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and In whose fatherly goodness I may well confide, that He will never make me miserable, and that even the afflictions I may at any time suffer shall tend to my benefit. The faith you mention has certainly its use in the world. I do not desire to see it diminished, nor would I ondeavor to lessen it in any man; but I wish it were more productive of good works than I have generally seen it. I mean real good works—works of kindness, charity, mergy and public spirit; no holy days keeping, sermon funting or hearing, performing church ceremonies, making long prayers filled with flatteries and complimenta despised even by wise men and much less capable of pleasing the Doity. The worship of God is a duty. The hearing and reading of sermons many be useful, but if men rest in hearing and praying, as many do, it is as if a tree should waite itself on being watered and putting forth leaves, though it never produces fruit. Your great Master though much less of the Word to the mer

He professed that He came not to call the rightcous, but sinners, to repentance, which implied His modest opinion that there were some in His time who thought themselves so good-that they did not hear even Him for improvement; but nowadays we have scarce a little parson that does not think it the duty of every man within his reach to sit under his petty ministrations, and whoever omits them oftends God! I wish to such more humility, and to you health and happiness, being your friend and servant,

Merciful did! Wonderful Power! Increase in me that wisdom which discovers my truest interest, strengthen thou my resolution to perform what that wisdom dictates, and accopt my kind offices to Thy other creatures as the only return in my power for Thy infinite goodness to me.

MINISTERIAL MOVEMENTS. PRESBYTERIAN. Rev. William Stephenson, of Hamilton, Canada, has

resigned his position in the Mothonist Conference, and joined the Presbyterians.

Mr. Talmage goes West, the middle of July, to attend convention near Chicago, and to speak in some of

the Western cities. Rev. H. P. V. Bogue, of East Avon, and formerly of

Syracuse, has received and accepted a permanent call from the Central Presbyterian church at Avon, N. Y. Rev. J. Clement French will leave Brooklyn shortly for the summer. He will pass his vacation for the most part in the Adirondacks.

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The Rev. Mr. Colfeli, pastor of the First Presbyterian church, of Philadelphia, has been caught plagiarising in the pulpit. He admitted that he used other men's thoughts to adorn his own, and the Presbytery of that city ordered a written reproof to be read in his pulpit. But Mr. Colleit proposes to read the reproof himself waiving all delicacy in the matter.

Rev. L. Pratt, of North Adams, has been offered the

Professorship of Rhetoric at Williams College. The Rev. Isaac Bird, one of the earliest American

missionaries to Syria, died at the residence of his son, Mr. James Bird, at Great Barrington, Mass., on Tuesday morning, June 13, having nearly completed his eighty-third year. His funeral was attended on the 15th, and a memorial discourse was delivered by Rev. E. D. G. Prime, D. D., one of the editors of the New

Rev. Dr. E. F. Hatfield, of this city, will spend the summer at Englewood, N. J., and Rev. Dr. Talmage, of Brooklyn, will summer at Martha's Vineyard.

Small congregations and smaller pay have compelled Rev. J. Beers to resign his charge at Whitestone, L. I. President Grant, being asked to give a centennial message to the children and youth of the United States, advises them, through the Sunday School Times, States, advises them, through the Sunday School Times, no matter what their denomination is, to hold fast to the Bible as the shoet anchor of their liberties; to write its pracepts in their hearts and practise them in their lives. To the influence of this book, he adds, are we indebted for all the progress made in civilization, and to this we must look as our guide in the future, "Righteousness exalteth a nation; but sin is a reproach to any people."

The Evangelist's editor, hearing that Rev. C. H. Spurgeon, of London, is likely to visit the United States in the fall, says he will be moderately glad to see him, notwithstanding the crowded state of the hotels and houses of the original thirteen States. And if the Eastern question and other supposed prophetic enfoldings will be in a state of sufficient quiescence to permit

Eastern question and other supposed prophetic enfoldings will be in a state of sufficient quiescence to permit the coming of the Rev. Dr. Cumming, we should be reasonably glad to see him also, adds this writer.

Rev. Alexander McKeevey tendered his resignation to the Presbytery of Elizabeth on Monday last, on the ground of the late action of the General Aesemby. The Presbytery cited the congregation of Westfield, N. J., to show cause on Tuesday heat white resignation should not be accepted. Rev. Dr. Roberts, of Elizabeth, acted as moderator.

REPSECPALIAN.

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Riscoralitas.

Bishop Potter, of this diocese, has expressed himself greatly delighted with the religious work which has been begun in this city by the flew. Stephen H. Tyng, Jr., in the Gospoi tent, and says that as soop as he returns to this city he will preach in the tent himself. The Reformed Episcopal church, of Rahway, N. J., has received from Judge Savage a deed of the property occupied by them in that town.

The Episcopal church at New Rochelle has had an ecclesiastical pot secting for some time past. It has at last boiled over, and now the society has split and two weak rivel organizations will hereafter exist instead of one harmonious strong one. Instead of 'a woman in the case' a man is at the bottom of this. The Rev. Mr. Watson could not please everybody, so that some are for him and some are against him.

Rev. Dr. Riley, Bishop-elect of Mexico, declares that a large number of the clergy and laity and 300 churches, formerly of the Roman Catholic faith, are connected with his mission—the church of Jesus.

Rev. Dr. Van Rensselaer, late President of Hobart College, Geneva, N. Y., will sail on July 1 for Europe, with his family, to be absent three years.

Late advices from Bermuda, W. L., announce the death there of Bishop Feild, of Newfoundland, at the age of seventy-in years. He was in the episcopate thirty-two years. He will be succeeded by his condition, Bishop J. B. Kelly.

The Very Rev. the Dean of Edinburgh, Scotland, has come over to see the Centennial Exhibition and to make a short tour in the United States.

The Rev. Bernard Schulle has resigned the parish of the Cross and Crown, Eric, Pa., and entered upon the associate rectorably of St. Luke's Memorial church, Usica, N. Y.

Usica, N. Y.

ROMAN CATROLIC,

Cardinal Manning has lately been preaching in London on rationalism, which he represents as the end of an inclined plane, the beginning whereof is ordinary Protestantism, and the mid part sentimental pietism. The adventurer, trusting himself to it, alides into entire scepticism or dirbetief.

The Bishoprics of Cuba, West Indies, and Florida, United States, are vacant by the recent death of the incombents.

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The Catholic negroes of Hayti have collected 4,000f, for the persecuted priests in Switzerland, and one of their priests has forwarded the amount te Europe.

The common sense, not to say the logic, which declares, as the Tablet does in its last issue, that ever since the amouncament of the divine law "He that believeth not shall be damned," whoseever dies out of communion with the Roman Church, which is the mystical body of Christ, wilfully, with full knowledge, is lost. At the present moment, the very fact of being a Methodist insures the loss of the unfortunate person's soul, unless be has the excuse of invincible ignorance, is not commendable. "Man, who made these a ruler or a judge over me?"

The dedication of the Church of the Sacred Heart in this city will take place to-day.

is not commendable. "Ann, who made thee a felor or a judge over me?"

The deducation of the Church of the Sacred Heart in this city will take place to-day.

Rev, Father Power, V. G., pastor of St. Paul's, Worcester, has returned from Europe much improved in health.

The Rev. James Sheeran, pastor of the Church of the Assumption of our Lady, at Morristown, N. J., has obtained from Bishop Corrigan a six months leave of absence, and sailed for Europe.

There are now in Prussas 2,000 vacant parishes. Very nearly 8,000 priests have been expelled or imprisoned since the beginning of the "Kulturkampf."

How. Father Gambosville, of Boonton, is about to make a virit to Europe.

St. Mary's church, Bergen Point, Father McGovern pastor, is soon to be consecrated.

Bishop Corrigan nas directed that special services be held in all the churches of the diocese on July 4/ Religious services will be held in the Catholic churches in this diocese also.

The London Universe publishes a highly improbable story about a French count who lately retired to a monastery, and when a lawyer came one day to tell him that, by the death of a rich uncle he had fallen hear to 4,000,000/c, he answered, "That does not concorn me, now I hear the vesper bells; give the millions to those who need them." If this story were true we should be able to record something new under the sun.

On May 21, 1877, fifty years will bave passed since Pope Pus IX. was appointed Archbishop of Spoieto by Pope Lee XII. In 1800 His Hilless celebrated his goiden jubilee as a priest; in 1871 his silver jubilee as Pope.

for some years, has been appointed to the charge of the church in Keene, N. H.

The Catholies of Whitefield, N. H., are building a church and parsonage. The corner stone of a new Church of the Sacred Heart was laid in Donaldsonville, La., by Hishop Eider has Sanday. It will be in the form of a cross, 150x54, and will cost \$60,600.

BAPTER.

By some sort of hocus poons areangement, knewn only to a few Baptists, a law has been imposed upon that body in this State which the Baptist Weekly prints and declarss to be "a legal measure to impose trainmels upon our churches by making them subject to the ungody." It gives the right not only to church members but to every person of full age who shall for one year preceding have been a paying pew holder or seat holder? to vote for trustees in any such church as they statedly attend. It often happens that a congregation of 1,000 persons will represent a membership of less then one-fourth of that number. And by giving the larger and ungody portion of the society the right to vote equally with the godly on a merely money basis opens a way for the diversion of laptist churches, and perhaps of other churches also, from their legitimate uses to others for which they were never designed. The law is therefore heartly condemned by the Weekly as impertment and uncalled for.

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were never designed. The law is therefore heartily condemned by the Weekly as impertinent and uncalled for.

The Baptist Publication Society has put forth a volume of statistics designed to show the progress of the decomination in the United States for the past century. But the compilation has been so carelessly made and the statistics are so unreliable that the denominational press on every hand condemns it. The Baptist Weekly, the Walchman, Christian Secretary and the Western Recorder are emphatic in their decunciation of it. The latter "declines to advise any one to purchase, save as a rather undifferent specimen of historical patchwork, this much lauded "Baptists and the National Centenary."

The Baptists of all sorts in the United States have increased from 35,000 members in 1776 to 1.815,300 in 1875. In all other countries of the world the Baptist number only 400,000, nearly half of whom are in England. The 4,500 in Massachusetts have increased to 45,000 in 100 years, the 14,000 of Virginia are now 199,310, and the 428 of Georgia have grown to 174,043. Kentucky follows with 144,267 and North Carolina with 115,414; then come New York and Tennessee, nearly equal. Almost half the Baptists of the United States are found within six adjoining Southern States. They have now 80 educational institutions of all kinds and 21,255 churches.

The Fifty-third street Baptist church (New York) can raise 35,000 within a lew days, and their building, which has been sold under a forcelosed mortage, cas be redeemed. They have a little, and they strongly appeal to their friends for more money toward the object.

On the 6th linst, the First Baptist church of Lowell.

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On the 6th inst. the First Baptist church of Lowell, Mass., celebrated the fiftieth anniversary of its existence. It was never more presperous that it is now. The new and excellent house creeked by the Baptist church at Whiteball, N. Y., was dedicated last week.

Dr. Fish has within a few months past received into the First Baptist church, Newark, N. J., 238 converts, making the present membership 1,180. A special interest still exists, with nightly meetings, and last Sunday night 500 remained to the second meeting.

Rev. W. A. Marshail resigns his pastorate at North New York; Rev. Joseph Greaves resigns at Westfield, N. J., and Rev. F. McMichael, of Rochester, N. Y., accepts a call to Demarest, N. J.

The Centennial Baptist Mission church in Philadelphia was dedicated on Thursday last.

The Contennial Baptist Mission church in Philadelphia was dedicated on Thursday last.

The venerable Marthon Richardson, whose genial countenance and apostotic presence was always welcomed at the camp meetings around New York, will be missed this summer from those religious resorts. On Wednesday, June 14, at his home in Poughkeepsie, he exchanged worlds. He was eighty-live years of age and had spent sixty-eight of them in the ministry of the Methodist Episcopal Church. Bishop Janes, of this city, officiated at his toneral.

Bishop Harris is at the Book Room in this city busily engaged editing the new Discipline, by which the Church is to know what changes in polity or government have been made by the last General Conference. As soon as this work is completed the Bishop will make an official tour of conference in the Far West and on the Pacific coast.

Rev. Dr. J. B. Wentworth, of Eyanston, Ill., sailed for Europe last week, to be absent three months.

The ladies of Gien Cove, Roslyn, Port Washington and Sea Cliff will open a larr at the latter place on Thursday, 20th, for the benefit of the Old Ladies' Home in that place. The summer home for the aged wards of the Methodist Episcopal Church in New York has not been completed, and for two years they have not been able to occupy it. An effort is now being made to finish the work and give the old folks the benefit of the Courty.

The Conference of the Methodist Episcopal Church.

been able to occupy it. An effort is now being made to finish the work and give the old folks the benefit of the country.

The Conference of the Methodist Episcopal Church in Canada, which recently closed its session in Brockville, by request appointed irraternal delegates to the Reformed Episcopal Church Council, which meets in Ottawa next month. Bishop Carman and the pastor of Ottawa west church were appointed such delegates.

The Rev. Edward W. E. Peck, or St. Mark's church, in this city, has been appointed iraternal delegate of the Methodist Episcopal Church to the General Conference of the African Methodiss Episcopal Conjunction of the Methodist Episcopal Church to the General Conference, is busy editing the journal of that body se that it can be published at an early date.

The Wesleyan University, of Athens, Tenn., has conferred the title of doctor of divinity on Andrew Jackson Church, pastor of the Methodist Episcopal church at Stafford Springs, Cona.

The new Methodist Episcopal church at Hillsdale, N. J., will be dedicated to-day.

The Poughkeepss District Conference will hold its next session on Thursday at Matterwan, N. Y. The Jersey City District Conference will meet in Hackensack, N. J., this week.

Rev. Dr. Arthur Edward, editor of the Northwestern Advocate, with his family, has been spending a few day at Long Branch, but returned last week to Chicago.

MOST Hars, when published detected in a falsehood, blush to find it fame. The regues who, in arranging a bargain, draw on their imagination for their facts, wish to be considered as of Puritaine strictness in the maiter of truth telling."

Dr. Schaff denies he current rumors that the Bible Revision Committee had agreed to make certain changes in the authorized version of the Scriptures. Their suggestions are merely provisional, and no part of their work will be published until the whole is completed.

ploted
"A "onfederate Abolitionist," writing for the Christian Union, declares that "the inture of Protestantism
in the New World and the destiny of the cause of the
political brotherhood of man under a republic depend
upon how we deal with the man " whom God

pointient brotherhood of man under a republic depends upon how we deal with the man " whom God has emaneipated".—the negro.

The London Missionary Society has completed eighty-two years of its existence. The locome last year was \$500,915, and its expenditures \$577,260. Teconty-seven thousand five hundred collars have been given to establish a mission on the shores of Lake Tanganyika, in Central Africa, in accordance with Mr. Henry Stanley's suggestion. The Free Church of Scotland is providing the Livingstonia Mission at Lake Nyass, the Church of Karague and Ugands upon Victoria lake, and the London Society Mission at above, so that three missions will be established is Central Africa by and by.

The meetings of Mr. and Mrs. Needham in different parts of Ireland seem to be signally blessed. The gatherings in Dublin have averaged from 600 to 1,000 mainly from that class which it is most desirable to reach. Many have turned to the Lord who did not know before that the Man Jesus Christ is the only mediator between God and man, and that His blood cleanseth from all sim. Mr. and Mrs. Needham ge next to Limereck, and then they propose a brief seasor of rest in France and Swetzerland before leaving for their home to America.

The London Sunday Schoot Union has now in France 1,000 Protestant schools and in Germany 500, and they are constantly starting schools in Italy. It is said that 300,000 children are connected with those schools on the Continent.

It has long been a source of criticism that the Hebrews, who form so large and influential a body is Long Branch, should have no public worship during their long summer stay there. We learn that a movement has thus year been set on loot by the Rev. Dr. Mendes, of this city, to hold divine service regularly every Saturday. The fact that the Doctor will preach has entered warmly into the plan.

FENIAN JOY IN DUBLIN.

[Dublin (June 11, Sunday) correspondence of Belfast News-Lotter.]

A torchlight procession passed through the city to night, headed by several bands, for the purpose, it was understood, of celebrating the escape of the Fenias prisoners. On Grattan Bridge they burned a quantity prisoners. On Grattan Bridge they burned a quantity of fireworks. The bands were followed by several throusand persons. The police did not interfere Is the absence of the Police on Grattan Bridge they burned edigies of Mr. Disraell and the Duke of Cambridge, the effigies being set up on the purspet of the bridge. The Prime Minister was represented as a Christian Jew, with the word "murderer" on his back, and the buke of Cambridge as a Germanic Briton. The police seemed to be quite unaware that the mob carried effigies with them. Two train cars, when attempting to move along Wellington Quay, were stopped by the mob and their windows smaxhed. The procession started from the front of Catharine's church, near Thomas street, where Emmet was executed. The proceedings seemed not to be understood by the general The mob sang through the streets "Ged Save Ire

CORONERS' CASES.

Poter Brady, aged eight years, of No. 874 Tenth venue, attempted to steal a ride on a Hudson Rives tailroad train yesterday afternoon. At the corner of Eleventh avenue and Fifty-fourth street he fell of and was killed.

Jacon Canalidar

as killed.

Jacob Consilder, agod eleven, of No. 194 First avenua, eat under a freight car attached to a Hodson River attached, the Hodson River attached, and the Hodson River attached, and endeavored to come out while the care ere in motion. He was run over and instantly killed, is head being severed from his body. The body was then to his late residence, and word was sent to the propers. Office.

K. was appointed Archbishop of Spoieto by
II. In 1809 His Hollness celebrated his
to as a priest; in 1871 his silver jubilee as
clahan, who has been located at Millord